CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

PALESTINE MISSION.

JOURNAL OF MESSRS. PARSONS AND FISK.

(*Continued from p. 42.*)

Saturday, 18.—In six hours we arrived at Cassabar on our way to Smyrna. Cassabar has nearly six thousand houses. We are told that three hundred of the houses are Greek, and that there are a few Jews. There are six or seven mosques and one Greek Church, with four priests.

Lord's day, Nov. 19.—About noon three priests and a schoolmaster came to see us. We gave forty tracts to the master for his school, and about as many to the priests, one of them having requested some for a small village in the neighborhood. They left us with many wishes and prayers for our prosperity, and soon sent us a platter of fowls and herbs for our journey.

At 2 o'clock, two monks from one of the monasteries of Mount Athos came to our room, requesting tracts and a Testament for their monastery. We gave them forty tracts and sold them the only Testament we had remaining, which we had intended for the church at Magnisia. Toward evening applications for tracts were numerous. We gave away all we had except a small number for Magnisia, and then closed our door to prevent further applications. One of the men who called on us said he had a Romaic Testament, which he bought in Smyrna. In this country it is a rare thing to find a man who has the word of God in his own tongue.

Monday, 20.—At half past 7 we left Cassabar, and reached Magnisia after five hours' ride.

Description of Magnisia.

As we entered the town we counted twenty minarets. The mosques, as well as their minarets, are painted white, and give the city a more splendid appearance than we have before seen in Asia. We put up at a Khan. Toward evening went out to see the priests and the school. Found several priests together, and gave them tracts. One of them went with us to visit the schoolmaster. He is a pupil of Benjamin; has taught this school four years; and has now about fifty scholars.

The priests tell us that there are in town thirty-three mosques, two of which have a minaret at each end, two synagogues, two Arminian, and one Greek church; three or four hundred Arminian houses, one hundred, or one hundred and fifty Jewish, and eight hundred Greek houses, and twelve Greek priests. Gave the instructer some tracts for his school, and agreed with him to act as agent for the sale of Testaments. He thinks if twenty are sent, he can sell them soon. Magnisia lies at the foot of Mount Sypilus, on the north, about 25 miles N. E. from Smyrna.—The streets are wide, and the houses better than we have seen in any other town on our journey, and the market is well supplied. This is the place called *Magnisia ad Sypilum*. Magnisia ad Meandrum, more celebrated in ancient history than this place, is situated on the Meander, between Ephesus and Laodicea. It is now called Guzel-hissar—that is, the town which was given to Themistocles to procure bread for his table.

Return to Smyrna.

Tuesday, 21.—Left Magnisia at half after seven for Smyrna. At 9 we left the plain of the Hermus and entered a narrow valley in which a small rivulet descends from Mount Sypilus—rode half an hour along the stream, and then began to ascend the mountain. This is the first mountain which we have had occasion to cross during our tour. A little before 11 we reached the summit. Here we had anticipated a delightful and extensive view. But the heavy fog completely disappointed our expectations; and we could but just discern the distant summits of Tmolus, Pagus, and the Two Brothers. At half past 11 we stopped to dine at a Greek tavern, near a small village. While we were eating, a Turkish janizary came in and ate his dinner, and drank with it, at least, a pint of *raki*, (brandy.) Such is the regard which Turks pay to the laws of their religion, when no other Mohamedans are present.

Leaving Bournabat on our right, and Hadgilar on the left, we reached Smyrna between 4 and 5. The Messrs. Vanlenneps bade us welcome, and invited us to take a room in their house, and a seat at their table, until the families return from their country seat.

In this journey we were absent from Smyrna 21 days, and rode about 100 hours, probably 300 miles. In time of sickness the Lord has healed us. In time of danger he has defended us. In time of doubt he has guided us.

[*To be continued.*]

On the right of private judgment and the exercise of reason in matters of religion.

No man has a right to set up his faith as a standard, to which others should conform. No one has a right to arrogate to himself the dictatorship over the faith, the conscience or the judgment of his fellow-man.—He who claims such powers is a usurper; he assumes that which the Deity never delegated to him, and claims the lordship over the consciences of his fellow-men, many of whom are every way equal to himself, and every way as competent to form correct opinions as he is.

The great framer of the universe; the governor and supreme head of universal nature, in peopling this orb, made of one blood the whole race of man, which dwell on the face of it. They are all equal before him, are possessed of equal natural rights; are equally the subjects of his government; and are equally accountable to him, both as it respects faith and practice. The right of private judgment belongs equally to all: nor is any man accountable to man for what he believes; the mode of faith or worship he may profess or practice; nor for any part of his conduct, which does not injure or interfere with the rights and liberties of his neighbour.

Religion is a personal thing. It is between a creature and his creator. God only is the object of his worship: he is the lord and master of his faith, and to him alone is he accountable for his faith and religious practice. No man has a right to judge another; to his own master he must stand or fall. One man is as likely, in proportion to his abilities and attention, to form right opinions; to imbibe just principles; and to adopt consistent modes of worship, as another. All men are fallible; they are equally liable to err; the most positive may be mistaken, and it is to be feared, that too frequently, the *most* positive are the *most* mistaken; and for this plain reason, that being confident of the correctness of their own judgment, and unwilling to suppose themselves mistaken, and having received their religious principles from those with whom they have been associated from their youth up, without once questioning their correctness, or examining them with a desire to discover any mistake, should there be any, they are determined to hold fast what they have received; and therefore in reading the scriptures, they search for something to confirm them in their present opinions, rather than bring those opinions to the test of scripture. They are therefore more likely to err than those who are more diffident, and more open to conviction.

To set up a standard for the faith of our fellow-men; to determine what they shall or shall not believe; to deny the right of private judgment; to say to any man, this thou shalt believe, profess, and practice; and this thou shalt not believe, or profess; and to enforce conformity, either by the strong hand of power, or by the more dangerous, more successful tyranny of binding the mind in fetters, and awing it with the dread of divine vengeance; is to rob him of one of the best gifts which heaven has bestowed; it is requiring him to do what never was, nor ever can be done, viz. to believe without, or against evidence, and against conviction.

But if it be unjust in any man, or any body of men, to deny the right of private judgment to others, it is also wrong in any individual, or body of men, to give up that right. He who surrenders his own judgment to another in matters of religion, puts him, to whom he surrenders it, in the place of God; he makes him a kind of vicegerent of heaven, the director of his faith, the keeper of his conscience, and he may be compared to those who made to themselves gods of gold, silver, wood or stone, and bowed the knee, and paid divine worship to inanimate substances, instead of that Being, whose eternal power and godhead is seen, and may be read, in every thing which his hand has formed or his power produced. It is the duty of every man, to use those gifts and to exercise those faculties, with which it has pleased heaven to endow him; and he who neglects to do so, is not only an unprofitable servant; he is also a wicked and slothful one; and merits the high disapprobation of him from whom he received them.

I know it is common to decry human reason. Both preachers and private individuals have been at much pains to depreciate human nature; to strip it of its dignity, and degrade its character; but here I cannot agree with them. Man is not that low, degraded thing which some represent him. He is the workmanship of God; to whom God has given intellectual powers, sufficient to constitute him his image or representation. The great Creator has endowed him with a capacious mind, capable of contemplating things the most sublime; his desires are unbounded; his conceptions exceedingly comprehensive; his stretch after knowledge infinite; nor is his reasoning faculty inferior to his other powers.

Men may indeed cry down human reason; but in so doing they are not consistent with themselves; for they cling close to it as long as they can support their own dogmas by any thing like reason and argument; nor is any man against reason, till he finds reason against himself.

If, indeed, human reason be so defective, that no man must rely on his own judgment, or depend on the exercise of his own reasoning powers in the discovery of religious truth; by what criterion is he to decide? On what must he depend?—Or, how can he ever be satisfied with any sentiment he receives, or may have received, from any other source, or in any other way? If his own powers of mind be insufficient to guide him in examining, investigating, weighing, comparing, and determining on what he ought, or ought not to receive as truth, who is to lead him out of that labyrinth? Who is to direct his steps, or guide his determination? Where is he to find a man, who, on the principle of the insufficiency of human reason, is an exception from the rest? A man to whom he may apply for information, whose opinion he may implicitly follow, whose faith he may unhesitatingly embrace, and to whom he may look up as his standard? *Liberal Recorder.*

The following extracts, from the sermon of the Rev. Mr. LOWELL, of this town, at the ordination of the Rev. Mr. HODGES, of South-Bridgewater, must be highly acceptable to every serious mind, and will, we trust, have a tendency to impress a deeper sense of the duties and responsibleness of the christian ministry.

Our readers will recollect (with grief, no doubt, at the censorious and unchristian temper which too many ministers indulge) that the author of this sermon is the gentleman who, at the ordination of Rev. Mr. WISNER, of this town, was deemed unworthy to take any part in the public services of the day.

"The design of our Saviour's mission was to advance the moral improvement of mankind. He came, indeed, to reveal to us doctrines the most sublime, to inculcate precepts the most pure, to exhibit an example the most holy, to make propitiation for the sins of the world, and by his doctrines, his precepts, his example, his death and resurrection, to bring life and immortality to light, and place them within the reach of all believers. But the end of all was the moral perfection of those to whom he was sent, without which his doctrines, and precepts, and example, and death and resurrection, can be of no avail to us. It was *to purify unto himself a peculiar people zealous of good works.* It was to promote holiness; and as *without holiness no man shall see the Lord*, so with it, no one can possibly fail of this blessedness.

To promote holiness is the end of the christian ministry, and should be the great object of the labours of the christian minister. He must not be censured, then, if holiness be the frequent, may I not say, the invariable theme of his preaching. He may please the imaginations of his hearers by flights of fancy; he may exercise their minds and discover his own ingenuity by theoretical speculations and abstruse disquitions, but he best answers and fulfils the design of his ministry when he *beseeches them in Christ's stead to be reconciled to God*, when he presents to them the bright pattern of the Redeemer's life, and urges their imitation of it.

He is bound, indeed, to elucidate, as far as he is able, and may deem useful, the doctrines of the gospel; but the gospel itself, as a comprehensive whole, is *a doctrine according to godliness*, and no elucidation need be attempted by which this is not promoted. We assemble, ordinarily but one day in seven in the house of God. We are then engaged but a few hours in its services, and it is worse than useless to employ any portion of that time on points of doubtful disputation, or in speculations on subjects which, after all our investigation, are far, far beyond our reach. *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is higher than heaven, what canst thou know?*

Nay, I go further, if I may be allowed for a moment to digress, except to those who have abundance of leisure, or whose profession seems to require it, it is worse than useless at any time to engage in such discussions, and it is time mispent to read them. The Bible purports to be, and is as it purports to be, a revelation of the will of God concerning his creature man.—It follows, as a necessary consequence, that *that* will is clearly and distinctly made known to us. It purports to be our guide, and our only sure guide, to life and immortality. It follows, as a necessary consequence, that its directions must be plain, intelligible and explicit. If this were not the case, what would become of those whose capacities are limited, whose means of improvement are few and contracted, and who have no access to an interpreter of scripture? Must they be bewildered for want of a better guide than the word of God? Must they be lost for want of a chart which is sketched with brighter lines, and marked with clearer characters, than that which God has given them? It cannot be. No clouds and darkness overhang the path to heaven. It is sketched as with a sun-beam; it is clear, and fair, and beautiful, as the milky-way, which cannot be overlooked amidst the splendor of the starry firmament.

It is the glory of our religion that it is adapted as well to the *capacities*, as to the situation and wants of all. It was at the head of that beautiful climax, by which our Saviour communicated to the disciples of John the design and effect of his mission, that he placed this most interesting fact, *the poor have the gospel preached unto them.* "Go tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, *and the poor have the gospel preached unto them.*"

Yes: the poor, the illiterate, they who can obtain no other book than the Bible, and, perhaps, even for that must be indebted to christian charity, they who have no time to read any other book than the Bible—still less, books of theological controversy—these have the gospel preached unto them. That single volume, that "book of books," as its very name imports, with no better capacity than God has given them, and with no other guide than that Holy Spirit which indited what they read, is *able to make them wise unto salvation.*

Who has not witnessed its sanctifying, consoling, animating influence, on those who never heard of the subjects of controversy which have so much agitated the christian world, who believed only that their Bible was the word of God, who found in that a Saviour, and who, like the treasurer of Ethiopia, however rugged the path, or inhospitable the desert through which they passed, went on their way rejoicing.

In the example of the apostle Paul, the christian minister has a pattern of *private* as well as public fidelity in the discharge of the duties of the ministerial office. "I kept back nothing that was profitable to you, but have showed you, and have taught you publicly, and *from house to house.*" Let not *private* religious instruction, then, be condemned. Let not the minister of religion be censured as over-zealous when he addresses his people in their own houses, as well as in the house of God, on those great and momentous truths which it is the end of his office to teach, and should be the chief object of his thoughts and prayers and labours to disseminate.

Subjects of controversy, if they must ever be introduced, are much more proper for private than for public discussion. Personal advice, admonition, counsel and caution, are fit subjects of private application and address only. Doubts and difficulties which may have arisen in the minds of individuals, can in private be best met, resolved, and overcome. Serious impressions may there be cherished, a balm applied to the wounded conscience, and consolation imparted to the sorrowing heart.

A minister is to *be instant in season and out of season.* He is to *watch for souls as one who must give an account*, and he betrays his trust, he is unfaithful to his Master, and not to his Master only, but to the souls of those who are committed to his charge, if he does not seize every favourable opportunity for conveying that *knowledge which maketh wise unto salvation.*

Bear with us, then, if we are zealous. Bear with us! O pardon us, just and holy GOD! that we are so cold, and remiss, and unfaithful in thy service! Blessed Saviour! how didst thou watch and toil and suffer to promote thy Father's glory in the world, and the welfare of his fallen, apostate creatures! Holy prophets, evangelists, apostles, martyrs! how earnestly did ye labour for the cause of truth and righteousness, how patiently did ye bear reproach and ignominy, how did ye triumph amidst persecutions, and tortures and death! and shall they who are honoured to succeed you, though in a far humbler station, be backward in manifesting a zeal for the truth, or shall they shrink from the duties and labours and trials of their office?

After addressing the pastor elect in a very solemn and impressive manner on the faithful discharge of his duties in the pulpit and amongst his people, the preacher proceeds to impart the following salutary counsel, in relation to interference with the labours of others. Counsel which it were well if more of our Clergy would seriously consider and observe.

Whilst some of your brethren may be disposed to *enter into the labours of other men*, and to *take the care of all the churches*, be content to labour in your own vineyard, to nurture the plants which the Lord of the vineyard has committed to your care, and believe not that you have lived in vain, if, but a small number, through your instrumentality, are made to *bring forth fruit to everlasting life.*

The following is from the closing part of the address to the *assembly.*

When we reflect on the nature and end of the christian ministry, that it has reference not to the temporal welfare of this perishable body, to the wealth, the enjoyments, and the honours of this world, but to the eternal welfare of the immortal soul, to the riches, the felicities and glories of heaven, what an interest and importance does it assume!

Could you feel, my hearers, the solemn responsibility which they must feel who have it in charge to deliver the messages of GOD; could you know the difficulties, the trials, the discouragements they meet with in the discharge of their appointed duty, you would not wonder, that with earnest expostulation and entreaty, we address you in the words of the apostle, *Brethren, pray for us.*

Pray for us, that in public and in private our *doctrine may drop as the rain, and our speech distil as the dew; that we may be wise as serpents, and harmless as doves; that we may be examples to the believers in word, in conversation, in charity, in faith, in purity; that we may take heed to ourselves as well as our doctrine, for in doing this, we shall both save ourselves, and them that hear us.*

Nor is it for us alone that we ask your prayers. Pray for *yourselves* also, that we may not labour among you in vain, nor spend our strength for nought. If ministers must give an account of how they teach, hearers must give an account of how they hear. Could you realize the awful result of our preaching to the careless, unprofitable hearer, you would feel that *this is not a vain thing, for it is your life.*

The season of our preaching, and of your hearing, is fast passing away. The voice which now sounds in your ears the glad tidings of the gospel, and the awful denunciations of a violated law, will soon be hushed in the silence of the grave, and the ears which now hear, will soon be closed till they hear the voice of the archan-

gel, and the trump of God. That voice will penetrate the silent chambers of death, and that trump will awake the sleeping tenants to an awful judgment. God grant, that when we shall join that great congregation which no man can number, we may be found to have been faithful, and having worshipped, once at least, in one temple on earth, may mingle our hearts and our voices in the service of a *temple not made with hands, which is eternal in the heavens !*

BRITISH AND FOREIGN BIBLE SOCIETY.

By the seventeenth Report of this wonderful institution, made to the Society at their annual meeting in May last, it appears that there had been issued from their Depository the preceding year, *one hundred and four thousand, eight hundred and twenty-eight Bibles, and one hundred and forty-two thousand, one hundred and twenty-nine Testaments* making *two hundred and forty-six thousand, nine hundred and fifty-seven Bibles and Testaments during the year.* Since the establishment of the Society, they have issued, with what have been issued at their expense from foreign presses, THREE MILLIONS, TWO HUNDRED AND ONE THOUSAND, NINE HUNDRED AND SEVENTY EIGHT BIBLES AND TESTAMENTS.

The receipts of the Society during the year were *eighty-nine thousand, one hundred and fifty-four pounds, sixteen shillings sterling.* Of this sum, *fifty two thousand, three hundred and fourteen pounds, nineteen shillings and one penny,* was made up of *contributions from Auxiliary Societies, and twenty-six thousand, two hundred and seventy-two pounds, ten shillings and ten pence, was received for Bibles, Testaments, Reports, and Monthly Extracts.*

The true character of this magnificent institution is described with great clearness and force, and with the strictest propriety in the following extract from a speech of the President, Lord Teignmouth—'It is one characteristic excellence of our Institution, that it is of no sect or party ; it invites and accepts the co-operation of all who profess a belief of the Divine authority and inspiration of the Holy Scriptures. It has no connexion or concern with the political affairs of this or any other kingdom ; its orbit is a circle far beyond that of the political horizon, and can never come into contact with it. Pure in its principles, charitable in its object, catholic in its administration—"Glory to God in the highest, on earth peace, and good will to men," is the inspiring and governing spirit of all its operations ; and hence it has become the source and centre of that happy union among Christians of various countries, confessions and denominations, never before witnessed in these times."

The Report occupies a hundred and twelve octavo pages, and contains a summary but highly interesting account of the proceedings of the Society for the year, drawn up in the usual clear, comprehensive, and elegant manner of the former documents of the same kind that they have annually published. In noticing the American Bible Society, the Directors make use of the following language—"In the United States of America, the national Establishment, under the designation of the "American Bible Society," furnishes all the evidence of an active, judicious, and rapidly extending institution. From its centre, in New-York, this Society carries out its operations to the utmost limits of the American Union ; *and altho' some few Societies of an earlier date have preferred for local considerations, maintaining their independence, yet the national Society appears to be travelling fast towards a comprehension of the friends of the Holy Scriptures within one well organized and effective institution.*

"From the greatness of the scale on which the operations of the American Bible Society are now conducted, it has become impracticable for your committee to exhibit any such account of them, as would furnish the mind with a just idea of the variety of their details, and the vastness of their combination. For this your committee must refer to the Annual Reports of the American Society themselves, now scarcely (if at all) inferior in bulk to our own. It is, however, due to the members of both Institutions, that a summary statement should be given of what this great Ally has done in the way of printing, distributing, collection of funds, and acquisition of Auxiliary Societies."

The Appendix to this report is materially circumscribed, in the quantity of matter, when compared with those that have preceded it. We presume this is owing to the fact, that the operations of the Society have become so extensive, that it would require too much room, labour and expense to publish a more detailed account of them. The contents of it are, however extremely interesting. They are principally derived from the correspondence of the Society's agents abroad among whom are Drs. Steinkopff Paterson, Henderson, and Pinkerton—whose letters will be always read not only with interest, but with delight, by all the friends of the great cause to which they relate.

N. Y. Daily Adv.

Extract from a letter of the Rev, Dr. Chauncy to Dr. Stiles, dated Boston, March 8, 1773.

"About fifteen or twenty years ago I made the Scriptures my main study for a number of years. Among other things, I endeavoured to satisfy myself concerning the Scripture Chronology and Prophecies : but they were both points too hard for me clearly and fully to understand; and I have ever since contented myself with *an implicit faith,** that there is a perfect agreement between the truths of Chronology and Scripture prophecy. A man must have more learning and more leisure than I ever had to consider and say what might be proper to remove difficulties and reconcile seeming contrarieties. I don't think any christianised Jew was ever in possession of an uncorrupt copy of the Hebrew Bible. And, *without all doubt, the present copy now in use both by Jews and Christians has a great many errata in it :* and why not relative to chronology as well as other things ? Mr. Hallet, of Exeter, has given a large collection of errors in the present Hebrew Bible, which he supposes, I believe justly, to have arisen from the carelessness of transcribers. One thing he has mentioned worthy of observation, and which I wish might be thoroughly examined into by those who are well qualified for such a purpose :—it is this—in his "notes on particular texts, &c." that, *the true books of Moses were translated by those who well understood both Hebrew and Greek ; but that the other parts of the Septuagint were translated by such as neither understood Hebrew nor Greek.* He supposes that they have, in a schoolboy way given the same number exactly of Greek words as there are Hebrew ones. He has given a considerable number of instances to the purpose, and observes, that *the Greek and Hebrew may both be corrected,* in consequence of what he has said concerning the manner of the Greek translation, should it appear to be truth, as he imagined it would. What is now wanting to answer the translation as it was at first in his opinion, he strongly conjectures would happily tend to correct the Hebrew text, as on the other hand the Hebrew text might serve in like manner to correct the translation. *It is worth while,* for a gentleman of learning and of leisure, *to spend a little time in examining this matter.*"

* The passages in italicks were *underscored* in the original copy from which the one this is printed from is carefully transcribed.

The following curious specimen of the language of controversy at the time of the Restoration, has been handed us by a friend. It is extracted from an old work entitled—

"*A briefe description or character of the religion and manners of the Phanatiques in generall ; scil. Anabaptists, Independents, Brownists, Enthusiasts, Levellers, Quakers, Seekers, Fifth-monarchy-Men, and Dippers ; shewing and refuting their absurdities by due application, reflecting also on Sir John Precision, and other novelists. Non seria semper.*—London printed, and are to be sold by most Stationers. 1660."

"They are mothy and mongrel *predicants,* centaurs in the church, half clerics and half laics, the by-blows of the clergy, gifted hypocrites, severe *momuses,* a whining people, *tribolary* christians, new dwindling divines, the prophetical *pigmies* of this age, unordained, unblest, untried, unclean spirits, whose calling, commission, and tenure, depend on popularity, flattery and beggary : their excellency consists in *tautologizing,* in praying *extempore,* that is, out of all time, without order or method, being eminent in nothing above the *plebian* pitch and vulgar proportion. They spin out their sermons at their wheels, or weave them up at their looms, or dig them out with their spades, weigh or measure them in their shops, or stitch and cobble them with their thimble and lasts ; or thresh them out with their flails, and afterwards preach them in their barns, to their dusty disciples, who, the better to set off the oddness of their silly teachers, fancy themselves into some imaginary persecution, as if they were driven into dens and caves and woods. Their holy, and learned academies, where they first conned this chymical new divinity, and are since come to so great proficiency, were MUNSTER'S *revelations,* GENEVA'S *calvinism,* AMSTERDAM'S *toleration,* and NEW-ENGLAND'S preciseness."

For the Christian Register.

PULPIT ELOCUTION—No. I.

MR. EDITOR—The observations of your correspondent Artinius, in No. 10, *On news-paper Criticisms* of *Pulpit Services,* appeared to me judicious, though liable to misconstruction and abuse. To speak of the services of a minister of religion in the same style that theatrical performers are criticised, may seem equally offensive to good taste and seriousness of mind. Every one can imagine the feeling that would have been excited among the primitive christians, if St. Paul, or any other apostle, had been criticised in the free and flippant style with which some modern preachers are handled. It would be natural to suppose that the importance of the matter should have protected the manner of the speaker from rude animadversion, if the profane inattention or insensibility of the auditor could have permitted him to relinquish the substance for the shadow.

But, Sir, if there are any who contend for the applauses of the superficially religious—who preach themselves, rather than Christ, and aim to win approbation as orators, rather than to win souls, I do not perceive the criminality of subjecting these elegant preachers to the rigid laws of rhetorick. If such prophets are proceeding in the wrong road, perhaps it may be serviceable to them to be withstood, as Balaam was : and thus they may regain the path to heaven. That there are preachers who address "ears polite" in an artificial, not to say theatrical, manner ; who appear more intent on gaining the applauses of scholars, criticks, and the *beau monde,* than touching their hearts with contrition, humility, and piety, cannot be doubted. Let such feel the lash of worldly criticism, and be tried by the ordeal to which they repair. The orator and the critick in this place are equally apart from the gospel.

In regard to those of our preachers, who not only are, but appear to be, serious ; the remarks of flippant critics are misapplied ; and they are deservedly obnoxious to the rebukes of Artinius. The serious and earnest preacher of righteousness, though less gifted than Paul or Apollos, should not be subject to the criticisms of the worldling. As well might a child remark upon the langnage of a parent, who was pouring out his heart in affectionate counsel, instead of being melted by the efforts of parental solicitude. But, let me ask, is there great danger of so gross a misapplication of criticism as a serious and earnest preacher being thus remarked upon. My observation teaches the negative. The effect of deep seriousness, unaffected devotion, earnest solicitation, though unaccompanied with graceful or powerful eloquence, is like a spell upon the audience. Criticism is hushed, is forgetful of blemishes, and is carried impetuously along by the tide of strong emotion. I once attended the preaching of the celebrated and youthful *Spencer,* in England, with a man of mature age and sound understanding, but who was obtuse to religious emotions. The prayer was three quarters of an hour long, and my companion stood gazing intently upon the expressive countenance of the young divine, from the commencement of the prayer until the conclusion of the sermon without resuming his seat. When reminded of the circumstance, after the services were over, he could not believe it, and evinced no little shame at a free-thinker's being spell-bound by the magic of one of nature's orators. There are two clergymen in this vicinity—I do not think it improper to name them—who are examples of powerful eloquence, though not remarkable for the observance of the laws of rhetorick. I allude to Rev. Drs. Osgood and Channing. It has been observed of these distinguished men, by one who is himself in another profession, a great master of eloquence, that they were the most eloquent men he knew, although both deficient in many qualifications of oratory. Who ever thought of applying the common laws of criticism to these able champions of the cross? Who, in the heartfelt emotion produced by their discourses, thinks of accentuation, emphasis or gesture ? The great secret then by which a minister may avoid the censure of the worldly minded, is to over power their minds by a natural, earnest, serious manner of preaching.

It cannot be denied that there are those, and truth requires the admission of their being the largest class, who are neither preachers to ears critical, nor filled themselves or filling others with strong emotion. Sorry am I to aver that the majority of our preachers (orthodox and heterodox) have few requisites of oratory, or natural gifts to compensate for the absence of them. They are bad readers, lifeless speakers, and cold devotionalists. Is it that they are not religious? I do not believe it. But they do not cultivate elocution; they do not manifest deep concern in the important truths they preach ; they do not appear to feel the absence of all that is earthly, having their whole souls engaged in the sublime and heavenly office of preaching the everlasting gospel to dying men. Some defend their monotonous reading of sermons by declaring that they practice natural speaking, as if nature was not the parent of all that is animated, beautiful, and heart-rending in eloquence. Some are afraid of being too much in earnest lest they incur the imputation of fanaticism, as if wildness and folly were sisters to animation and truth. Some, I fear, many, spend so much time in polishing their sentences, culling flowers to adorn their sentiments, and labouring to acquire the reputation of growing scholars, that they have no time to think of, or study, the necessary art of elocution.

Now it appears to me that criticisms on pulpit services may be beneficial, both to the preachers and the hearers. I have no objection to their appearing in religious magazines, or in a religious newspaper. Let the object be to make a salutary reform, to induce the clergy to address the interesting truths of religion in a more alluring manner, to be better readers and speakers, and a vast deal of good may be effected. Are our clergy not desirous of increasing their usefulness, will they not listen to the friendly suggestions of their hearers, will they not improve their style of public speaking if persuaded it is defective ? Let them reflect that mankind are moved not so much by powerful argument, ingenious reasoning, or correct sentiments, as by the interesting manner of uttering them. A large part of men are pleased with oratory although the matter is vapid. Witness the popularity of Whitefield, whose oratory melted the philosophic Franklin, notwithstanding his printed sermons are singularly superficial. The wisest part of the community, who appreciate the matter more than the manner, delight in having truths urged with persuasive earnestness and graceful emotion. Even the mathematical, slow, matter-of-fact, class, who do not look at a public speaker when addressed by him, are not, and cannot be, insensible to the powers of natural eloquence and powerful oratory.

S. A.

The following incident, as related by Mr. Southey in his life of Wesley, is probably the one above alluded to by our correspondent. Speaking of the talents and influence of Whitefield, as a preacher, Mr. Southey observes,

But, perhaps, the greatest proof of his persuasive powers was, when he drew from Franklin's pocket the money which that clear, cool reasoner had determined not to give: it was for the orphan-house at Savannah. "I did not," says the American philosopher, "disapprove of the design; but as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia at a great expense, I thought it would have been better to have built the house at Philadelphia, and brought the children to it. This I advised ; but he was resolute in his first project, rejected my counsel, and I therefore refused to contribute. I happened, soon after, to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give the copper; another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish, gold and all."

* * * * * *

The following anecdote, says Mr. Southey, of one of his flights of oratory, not in the best taste, is related on Hume's authority. "After a solemn pause, Mr. Whitefield thus addressed his audience :—The attendant angel is just about to leave the threshold, and ascend to Heaven; and shall he ascend and not bear with him the news of one sinner among all the multitude, reclaimed from the error of his ways? To give the greater effect to his exclamation, he stamped with his foot, lifted up his hands and eyes to Heaven, and cried aloud, "Stop, Gabriel! stop, Gabriel! stop, ere your enter the sacred portals, and yet carry with you the news of one sinner converted to God !" Hume said this address was accompanied with such animated, yet natural action, that it surpassed any thing he ever saw or heard in any other preacher.

For the Christian Register.

MR. EDITOR—I wish to inquire, through the medium of your paper, what course it is proper to pursue under the following circumstances: a gentleman of respectable character and a member of a congregational church in regular standing, has removed with his family to a neighbouring town, which he intends to make his permanent residence. Here he wished and expected to enjoy Christian ordinances without hindrance or molestation. But in this he is disappointed. Not long since the minister of the parish in which he resides, gave public notice, that by a recent vote of the church, members of other churches were not allowed to join with them in communion, unless they should first subscribe to a confession of faith prepared for that purpose. The instrument alluded to embraces, as I understand, the doctrine of the trinity and other doctrines of the orthodox creed ; so that the gentleman in question, who professes to entertain more liberal views, cannot conscientiously conform to the test which is required of him. Of course, he is debarred the privilege of observing the ordinances of our Lord in the only congregational church in the place.

To remonstrate against the injustice of such proceedings, or to demand admittance on the ground of his regular standing in a church in fellowship with this, would probably be unavailing, as I understand that there is a decided majority in this church, who are ready to support their pastor in the exclusive system which he has adopted. What then is to be done ? Shall the person aggrieved submit in silence to his hard fortune, and live in the total neglect of christian ordinances ? or shall he dispose of his property and remove to some other town, where the rights and privileges of christians are better understood and more fully enjoyed ? or shall he, contrary to his convictions, subscribe to the articles in question, and profess to believe what he does not? I wish, Mr. Editor, that some one, who is qualified, would undertake to reply to these queries through the medium of your useful paper, and thus confer an obligation on many of your readers, and particularly on your friend and humble servant.

VINDEX.

For the Christian Register.

MR. EDITOR,—I understand there are several societies or friendly circles in this town, which have regular meetings for improvement in religious knowledge, in which conversation is had upon important topics of Christian doctrine and duty, and an interest in the *one thing needful* excited and maintained. Might it not be worth while to communicate to the public through your paper some account of such meetings ? I would beg leave to suggest to those concerned in them, whether they might not extend and increase their usefulness, by furnishing you with a sketch of the most interesting discussions which occur. I may be wrong in my idea, and I make the suggestion very diffidently. But if I am right in thinking that light and warmth may thus be diffused, which is now much confined, I hope the hint will not be lost.

A. B. X.

It will be recollected, that a statement was made, in a late number of the Christian Register, by a writer under the signature of Artinius, respecting a fast held in Belchertown, and that it was inquired whether it was true, as the writer had heard, that the Liberal Recorder of Springfield, had had an accession of about 20 subscribers, on account of its being denounced by the minister of that town. In answer to that inquiry we quote the following paragraph from the Liberal Recorder. After inserting the communication by Artinius, the editor observes,

"We know nothing of the subject of the above article, except that we have heard a cursory remark assigning the above reason for Mr. Porter's Fast ; and that, in the true spirit of orthodoxy, (that of hearing but one side of the question,) he, at some time, has taken occasion to caution his people against reading the Liberal Recorder. As to the addition to the number of our readers in Belchertown, it is true, that such an addition has lately been made of a greater number than that mentioned by "Artinius ;" how much greater, we have not had means of ascertaining, as many of our papers are disposed of to Post-Riders, some of whom do not call at the office for them, but receive them at a distance."

CHRISTIAN REGISTER.

FRIDAY EVENING, NOVEMBER 2, 1821.

We have been considerably amused of late, by some paragraphs that have fallen in our way, relative to the "present trials" of the "church" among us. We are told of "the ordeal she is now passing in this Commonwealth;" and by the great solicitude that is manifested for "her safety," we are led to imagine that the whole civil power is arrayed in bitter hostility to every thing christian.

Upon inquiring what is the ground of all this "alarm," we find it to be this,—Our Legislators, in the fullness of their authority, have dared to establish our government on the catholic and republican principle, that no man shall be restrained in his religious belief or mode of worship,—and that every man who is called upon to pay a religious teacher, shall have an equal vote with his neighbour, in determining who that teacher shall be. Our Judges, also, have had the audacity to determine, that church members, have no other claim to the management of funds belonging to any religious society, than what they possess in common with all the members of the society,—and that whoever withdraws from any church or religious society, does thereby forfeit all right in their funds.

"The progress that has been made," says the writer, "towards incorporating her (the church) with the world, the system of measures steadily pursued by our Legislators and Judges to merge her distinctive character, and to deprive her of those immunities for which she fled to this western wilderness, cannot fail to inspire a degree of alarm in minds that attentively view these signs of the times."

Our Legislators and Judges are charged with pursuing a system of measures "to merge the distinctive character of the church," "and to deprive her of those immunities" for whose enjoyment our ancestors removed to this country. Let us consider now, what there is in the character of a church as a body, that distinguishes it from the mass of common religious societies. In the first place it is distinguished, as we would hope, by a more full and perfect exemplification of the social and christian virtues, than is found in the mass of worshippers: and in the second place it is distinguished by its observance of certain positive ordinances. These are all the respects in which a *church* is properly distinguished from the *congregation*. But if there is in a church, more of purity, humility, meekness, and other graces and virtues, than may be found in the same portion of the congregation, it is because the individuals who compose it are more strictly attentive to the cultivation of pious affections, and to the discipline of their private characters. The distinctive traits of a church, then, are the private virtues of its members, and the observance of certain ordinances. But have "our Legislators and Judges been steadily pursuing a system of measures" to destroy the private virtues and piety of church members, or to prevent their observance of the ordinances of their religion?

What have they done then to "merge the distinctive character of thechurch?" Or how have their measures in any way tended to "deprive the church of her immunities?" What? we inquire, were the immunities for which "she fled" to this country? Did they consist in imposing creeds on other men's consciences, and in obliging them to support teachers which a privileged few should impose upon them? Our fathers, did indeed for a time, practice upon these principles, but this unfortunate misdirection, of their zeal, was only the consequence of their ignorance of the nature and spirit of true Christian liberty. We do not fear contradiction, when we say, that the real immunities, for whose enjoyment our ancestors emigrated, were these;—*liberty* of *conscience in the worship* of *God and in the interpretation of Scripture*. But who has been deprived of these privileges? Who has been forbidden to follow the dictates of his own conscience in the choice of his minister, in the worship of God, or in the interpretation of scripture? How then has the church been deprived of her privileges? The truth is, that instead of depriving her of her privileges, the things complained of, are the very circumstances by which her greatest privileges are confirmed to her. A church can never enjoy her true rights and liberty, except where a perfect freedom of inquiry and belief is preserved; and it is the direct and manifest tendency of what has been done by our Legislators and Judges, to prevent the imposition of unscriptural creeds, and to leave men to the free and unbiassed exercise of their understandings, and to follow without fear the directions of their own consciences. The only thing denied to any body of men, is, the *privilege* of disposing of the consciences and controling the religious rights of others; and this, we would fain hope, as it is not the *ostensible*, so it is not the *real* ground of complaint.

"It is well known," continues the writer above mentioned, "that by the decision of our Supreme Court, all the members of a society supporting a religious teacher, are to be recognized as church members. i. e. the laws of the State make no distinction between those who may contribute to the support of a Protestant teacher of religion, piety and morality." We are much at a loss to determine how the last sentence means the same thing as the former. It is very true, that the law of the State, does not give to church members, any exclusive privileges, above the other members of a religious society;—it does not authorize them to exercise authority and dominion over the christian rights of their brethren of the congregation; but we perceive not by what process this converts the mass of the congregation into church members.

"It is equally well known," proceeds the writer, "that, according to this decision, any organized society may proceed to the call and settlement of a minister, without the least regard to the wishes of the church."—From the style of this sentence, it would seem that church members are not members of the society where they worship, and are allowed no voice in the call and settlement of a minister. Would not one who was unacquainted with the circumstances of this case be surprised to learn that all this "disregard to the wishes of the church," was nothing more than this, viz.—that church members, after voting once with the society, are not allowed to put a negative on the doings of the congregation by voting a second time, as a church.

We regret, that we have not now time, to remark upon other paragraphs, of the paper from which these are taken, of a character and spirit equally worthy of notice.

Foreign and Domestic Intelligence.

BOSTON DISPENSARY.

A summary of the report of one of the Dispensary Physicians, in which may be seen how much sickness among the Poor, is annually depending on this Institution for relief.

The foregoing pages contain minutes of more than 609 cases. The following sketch of them will enable the Managers to judge of the *extent* to which their institution has been useful the past year, and of the attention that has been bestowed on the sick within the Eastern District. In forming this judgment it ought to be remembered that in this country few men need be poor unless they are idle or intemperate—that indolence will destroy the constitution sooner than labour, and drunkenness much sooner and more effectually than either, so that among the sick-poor, who alone are objects of Dispensary charity, the *constitutions* we have to work upon are not of the very best kind. There are other causes which exist among the lower orders, such as a total neglect of cleanliness, and an unnatural apathy—a want of interest for the sick, even when connected to them by the nearest ties, which render the practice among them not only more painful to the feelings, but more difficult and less successful than where good nursing and natural affection, or even the common feelings of humanity come in aid of our exertions to relieve those who are suffering under disease.

There is another class of Poor to whom the benefit of the Institution is extended, and who, though much less numerous, are far more deserving than those of whom I have spoken; it is composed of persons who have been deprived by *misfortune* of the means of comfortable subsistence. Among these the chances of the sick are generally good, for their constitutions have not been destroyed by vicious indulgence, and *private* charity has always furnished for them every thing that could contribute to their comfort; the kindness too and attention with which these things have been administered by their friends, have prevented, during their illness, all the immediate deprivations which the poor of the first class have had to struggle with.

The whole number of cases which have been attended *in this District* since last October is 654, as follows:—

Males of 18 years and under	239
Do. over 18 years	123
Females of 15 years and under	61
Do. over 15 years	231
	654
Cured and relieved	603
Died	17
Sent to the Alms-House	5
Removed from the District	11
Remaining under the care of the Physician	18

Five of the deaths have been of consumption, and two of Measles, which is the only disease that has prevailed to any considerable extent. It began about the first of May, and ceased to be epidemic about the middle of August, though it has appeared occasionally till so late as the middle of September. During its prevalence there have been 97 cases in this district, and a large proportion of them were unusually severe. Notes of all interesting cases have been taken and may be given to the medical public at some future day, should time be found for arranging them.

It is worth remarking that in the month of June, there were 81 new cases; in July 104, and in August 115. So that in the three summer months there were 300 new cases— nearly as many as in all the rest of the year, as may be seen by the preceding Report, which is respectfully submitted to the managers of the Boston Dispensary, by their friend and servant,

CHANDLER BOBBINS, Jr.
Physician for the E. District.

A correspondent in Barnstable county informs us, that on Sunday night last, a shoal of fish of the whale species, to the number of nearly 100, came or were driven on shore, on Indian Neck, and Beachhill Cove, in Welfleet, on Cape Cod; where they were left by the tide. They were discovered early on Monday morning, by a lad who was gunning, and who marked 57 of the best of them for his father, and then gave information of the others. They measure from 10 to 25 feet in length, and the oil extracted from them is said to be but little inferior to *sperm oil*. The value of the whole shoal is estimated at $2500; and the father of the lad mentioned has been offered $1000 for the 57 marked by him. It is expected they will net him $1500. These fish are known by the name of the Black Whale fish, and formerly were common on our coast, but have not been seen for many years past. It is said to be peculiar to them, when they find themselves in shallow water, from fright, or other cause to run on shore and perish.

New Travels. We have derived much pleasure and instruction from the perusal of a small volume just issued from the press, intitled "*Leaves from a Journal, or Rambles in Scotland and Ireland, chiefly in* 1817—*By* Andrew Bigelow." We have room only to say, that in these rambles our young friend has taken correct and interesting views of men and things, as they passed before him; and to express the hope, that those foreigners who may in future take rambles in the United States, will imitate his candour, fidelity and impartiality, and evince by their records, that while they fail not to remember the land of their nativity, they forget not to render due honor to the land they are living in.

Revolutionary Pensioners. We are informed, that the funds appropriated by Congress for the payment of the pensions in this town, are exhausted, and that no more can be paid until a further appropriation is made by Congress. We give this information, that pensioners at a distance, and who have been in the habit of receiving their pensions regularly, may not incur unavailing trouble and expence.

We learn from Maine, that *Jacob Gore*, of Lubec, has been prosecuted by the Secretary of War, for perjury, found guilty of the charge, and sentenced to 60 days imprisonment, to stand in the pillory one hour, and to pay a fine of 100 dollars and costs of prosecution.—*Gore* was a pensioner under the Revolutionary Pension Law, and committed perjury in taking the oaths upon which he obtained his pension. Another pensioner is to take his trial in May, at the next term of the Circuit Court on a similar charge.

We understand the Secretary of War intends to institute prosecutions in all cases where attempts have been made to defraud the government under the pension law. *Cent.*

MAIL ROBBERY.

Philadelphia, Oct. 27. On Friday morning the great Southern Mail was robbed near *Elkton*, in Maryland, by a person who got into the wagon, as a passenger, at *Havre-de-Grace*. He knocked down the driver, tied him to a tree, cut open the mail bag, tore open the letters, and robbed them of their contents. A person passing the road at day light next morning, was hailed by the driver, but, instead of going to his relief, he went to a neighboring farm to get assistance; when the driver was untied, and the letters put into the bag and carried to Elkton.

Upwards of 200 persons immediately volunteered, and went in pursuit of the robber.

Mr. Bache, the Deputy Postmaster in this city, has offered a reward of $200 for the detection of the robber.

Postcript—(To the Franklin Gazette of Saturday.) "The person who brought the express of the robbery of the mail, saw a man answering the description of the above person near Wilmington. Delaware, in company with two others. He gave information to the Postmaster at Wilmington, who sent persons to detect him; he has been taken, but we have not heard the result of his examination. He was taken in company with two other persons who were riding in a small wagon. They stated, they were foreigners that had arrived at Baltimore a few weeks since, and were coming on to Philadelphia, to take passage to Europe.

(*Ninety-nine letters are missing from the Mail.*)

We are informed, that owing to the circumstance of letters containing money having been of late frequently missed between this place and Raleigh, Mr. Shore, our Post master, in order to find out the purloiner has been induced to make some experiments upon the honesty of certain of the officers in the line; the last of which has been attended with the most complete success. The office at Louisburg, N. C. managed by a young man of the name of Haswell, (a person of very respectable standing, a man of property, and a merchant) is proved to be the place of those mishaps. Mr. Shore has been as far as Louisburg in person, and has made important discoveries, which he will make known to the public, in a particular manner, through the medium of our next. Haswell, soon after the developement, precipitately quitted Louisburg; but Mr. Fox, one of the Mail Contractors, has strong hopes of overtaking him. (*Richmond Compiler.*

REVOLUTION IN THE MOREA.

MOREA. *Calamata, Aug.* 3. 1821.

The capital of our Republic, Tripolitza, has been taken by the Grecian army, commanded by Prince Demetrius Ypsilanti, having the Prince Cantacuzeno as his commandant of Artillery. The investment of the place commenced the middle of July, and a breach having been made in the wall, the Spartiats were first ordered to enter it, followed by the other troops. The Turks made an obstinate resistance, but were compelled to submit. The greater part of the Grecian army then proceeded to *Patras*, which is in a state of siege. The fortress of *Monombasia* has also submitted.—The Greeks, learning that those of their countrymen who had remained in it, had been sacrificed by the Turks, took dreadful vengeance on the latter.

NAVAL FIGHT.

The following are more correct details of the late battle between the Greek and Turkish fleets than have heretofore been received. The Turkish fleet passed the Dardanelles the 12th July, consisting of four sail of the line, five frigates, four sloops of war, and 30 transports of different rates. It first steered for the isle of Chios (Scio) and afterwards to *Scala Nouva*, where it took on board 13,000 troops from Asia Minor, and landed them on the island of *Samos*.—This island, which has a population of 12,000, received these troops with so much courage, that after a long and bloody battle, they were repulsed to the water's edge, and compelled to re-embark.

At this moment the Greek fleet appeared on the coast of Samos; was disposed in three divisions of about 30 vessels each; and anchored in a place abounding with small islands, and rocks, which interposed between it and the enemy. The Turkish Admiral, eager to punish these rebels, advanced on the 24th July, towards them, and engaged them in a place where his large vessels could not co-operate. The fight was at first ship against ship, when the Greek Admiral, who had not been engaged, suddenly collected the best of his vessels, and attacked the centre of the Turkish fleet, and by means of five fire ships, he succeeded in burning eight of the Turkish vessels, capturing six, and sinking several more.—The rest took to flight, and were pursued by the Greeks, who captured them the more easy, as they were dispersed, and could not re-unite. A few of them arrived at the island of Cos.
Centinel.

SALEM, Oct. 31.—*From Pernambuco.*—Extract of a letter from W. Bryon, Esq. merchant at Pernambuco, received in this town, dated

'Pernambuco, 23d Sept. 1821.

"Trade is completely at a stand at Pernambuco, The disaffected to the present Governor's administration, (to the number of 3 or 4,000 men in arms) hover around our city. Several rencountres have taken place, and some lives were lost. Our Governor, an officer of great military knowledge and experience, is very active; but in the mean time, all intercourse with the interior has ceased; none of our produce comes to market; the public offices and shops are shut, no payments are made, or sales effected, and all confidence is lost."

The above was received by the schr. Nymph, arrived at Philadelphia on Saturday, 25 days from Pernambuco.
Reg.

Another letter, dated Sept. 23, says "The Adonis frigate, from England, arrived this afternoon, and will remain until things are quiet. The royalists and patriots had an engagement last night, and it is said that 30 of the patriots were killed and 13 taken prisoners.

The Secretaries of the Departments are repairing to Washington, to make the arrangements and reports for the meeting of the new Congress which will convene on the first Monday of December. *Cent.*

The county Court of Baltimore has made the following decision upon the act of the general Assembly for the relief of insolvent debtors.—viz. that the *person* only of each debtor is dirchargefl by the operation of this statute, and that *all* property of the debtor *subsequently* acquired, shall be liable to attachment.

A subscription monument was raised on the 9th of August last, at Saltzburg, as a tribute of respect to the memory of the celebrated composer of music, Haydn, The widow was present on the occasion.

It is expected that the New-York Convention will finish its business week.

The price of flour at N. York, on Monday, was from 8 dollars 50 cents pr. bbl. Northern corn68 to 70 cents, and rye 76 cents pr. bushel.

ORDINATION.

At West-Springfield, on Wednesday, 17th inst. over the united Parishes of Agawam and Feeding Hills, the Rev. Reuben S. Hazen.—Introductory Prayer by Rev. Mr. Mix, of West Suffield; Sermon by Rev. Mr. Osgood, of Springfield, from Psalm cxxxii. 13. 14 & 15; Consecrating Prayer, by the Rev. Mr. Knapp, of Westfield; Charge by the Rev. Mr. Gay, of Suffield; Right Hand of Fellowship by the Rev. Mr. Sprague, of West-Springfield; and Concluding Prayer by the Rev. Mr. Foot, of Southwick.

MARRIED,

In this town on Monday Morning last, by the Rev. Dr. Freeman, Rev. Richard M. Hodges, of South Bridgewater, to Miss Elizabeth Quincy, youngest daughter of the Hon. Wm. Donnison of this town.

In this town, on Thursday evening last, by the Rev. Mr. Lowell, Mr. Benjamin True to Miss Hannah Payne, daughter of the late Capt. Zebulon P. formerly of Abington.

In Kennebunk Me. on the 22 inst. by the Rev. Mr. Fletcher, Capt. Oliver N. Allen, of Lubec to Miss Frances O. Hovey.

In South Bridgewater, Mr. Charles Pratt to Miss Livonia Pope.

In Newport, Mr. Francis Richmond, of Taunton, to Miss Martha B. Phillips, daughter of the late Capt. James Phillips, of Newport.

DIED,

At Tunbridge, England, the Rev. Vicesimus Knox, D. D. whose polished style of writing has long ranked him as an author among the classics of England, especially in the department of Belles Lettres. Although his Essays were published 46 years since, Dr. Knox had but recently completed his 68th year.

At his seat, in Burlington, (N. J.) the Hon. Elias Boudinot, L. L. D. aged 82.

In Dedham, Miss Betsey Richards, only daughter of Mr. Samuel R. aged 27.

In this town, Mr. Elijah Carleton, aged 37.

In Needham, on Wednesday evening last, Rev. Stephen Palmer, Pastor of the First Church and Society in that place, aged 55 years. His funeral will be tomorrow, at one o'clock, P. M. precisely.

In Raynham, Mr. Seth Leonard, aged 70.

Mr. Lowell's Sermon.

JUST published and for sale by *Lincoln & Edmunds*, *Cummings & Hilliard* and *Wells & Lilly*, "A Sermon preached Sept. 12, 1821, at the ordination of the Rev. Richard Manning Hodges, to the pastoral office in the South Parish in Bridgewater. By Rev. *Charles Lowell*, minister of the West Church in Boston."
oct 17

THE Copartnership heretofore existing between the Subscribers, under the firm of
JOHN COTTON, Jr. & Co.
was, on the 27th October, by mutual consent, dissolved.
John Cotton, jr.
William Nickols.

J. C. Jr. having taken the Office to himself, will continue to carry on the Printing Business in its various branches. Books, Pamphlets, Circulars, Blanks, Hand-Bills, Shop-Bills, &c. &c. will be printed correctly and promptly.
Nov. 1.

POETRY.

The following beautiful original Ode and Hymn though they have appeared in a number of the public papers, will probably be new to many of our Subscribers. They were sung at the late anniversary meeting of the Massachusetts Mechanic Association.

ODE.

Spirit of Wisdom and of Power!
The works of Egypt's mightiest hour,
The pyramid and vaulted tomb,
The peerless fame of David's Son,
The giant towers of Babylon,—
Old works of grandeur and of gloom,—

Thy curtain'd ark, the jewelled vest,
That gleam'd of old on Aaron's breast,—
Works for their glorious beauty famed,—
All these, by thine informing mind,
In strength were rear'd, with skill design'd,
And lead our thoughts to thee, when named.

Lone columns, on th' Ionian shore,
And sculptured ruins, scatter'd o'er
Athenian and Corinthian plains,
Of Heaven's departed spirit speak,
That shed a glory round the Greek,
And threw its last light on his chains.

The conqueror's arch, the temple's dome
Of pagan and of Christian Rome,
That kindling spirit taught to swell;
And many a tall monastick pile,
Still frowning o'er our fathers' isle,
Of thy past inspirations tell.

The arts that bid our navies ride,
And thunder o'er the trackless tide,
The arts of dove-wing'd peace are thine.
Spirit of Wisdom and of Power!
Be thou our undecaying tower,
And our adoring hearts thy shrine.

HYMN.

Now to the God to whom all might,
And glory, in all worlds belong,
Who fills unseen his throne of light,
Come, let us sing a general song.

His Spirit wrapp'd the mantling air,
Of old, around our infant Earth,
And, on her bosom, warm and fair,
Gave her young lord his joyous birth.

He smiles on morning's rosy way:
He paints the gorgeous clouds of even:
To noon, he gives its ripening ray;
To night, the view of glorious Heaven.

He drives along those sparkling globes,
In circles of unerring truth;
He decks them all in radiant robes,
And crowns them with eternal youth.

So will he crown the upright mind,
When life and all its toils are o'er:
Then let his praise on every wind
Rise, till the winds shall wake no more.

BRIGHTON CATTLE SHOW.

FOURTH REPORT.

The Committee on Domestic Manufactures award as follows: *dolls.*

To William Sheppard, of Watertown, for the best specimen of broadcloth, the first premium, 30
To the Wolcott Woollen Manufacturing Comp'y, for broadcloth, the 2d. premium, 20
To Stephen Buttrick, of Framingham, for Woollen Cloth of Household manufacture, the 1st premium, 12
To Jonas Pollard, of Bolton, for do. the 2d premium 8
To the Wolcott Woollen Man. Co. for cassimeres, the 1st premium, 15
To Edward Howard, of Dudley, for do. the 2d premium. 10
To the Wolcott Woollen Man. Co. for satinetts, the 1st premium, 10
To Isaac Curtis, jr. & Co. of Stockbridge, for do. the 2d premium. 6
To Nathan Barret, of Concord, for the best specimen of carpeting, the 1st premium, 15
To Betsy Delano, of New Braintree, for the 2d best, the 2d premium, 7
To the same for linen diaper, the 1st premium, 10
To Joseph Richardson of Hingham, for do, the 2d premium, 5
To Thomas Hart, of Dorchester, for cotton shirtings, the 1st premium, 20
To Wm. Phillips & Co. of Dedham, for worsted hose, the 1st premium, 5
To Lemuel Healy, of Dudley, for sewing silk, the 1st premium, 5
To Caroline Bronsdon, of Milton, for do. the 2d. premium, 3

A piece of stair carpeting by Miss Anna Edes, of Charlestown, and a piece of flannel by Mrs. Oliver Fiske, of Worcester, failed to obtain premiums only from the circumstance that the number of yards was not sufficient.

The Trustees have offered the following gratuities:

To Elisha Hammond, of Brookfield, for a specimen of rose blankets, better than any exhibited at Brighton in former years, 5
To Julia A. Drury, of Marblehead, for a hearth rug, quite equal in quality to the best imported, 5
To Mary F. Baldwin of Chelmsford, for a hearth rug, of prime quality, and a lace veil, 5
To Abigail Little, of New Braintree, for a hearth rug, 3
To Elizabeth Denny, of Worcester, for do. 3
To Rebecca Warren, of Chelmsford, for do. 3
To Mrs. Lewis, of Dorchester, for a silk sash, 2
To Priscilla W. Drew, of Plymouth, for a linen lace cap, 2
To Betsy Merrill, of Salisbury, for linen thread of a very fine quality, 5
To Elizabeth O. Spear, of Dorchester, for a cotton counterpane, 5
To Hannah Hoar, of Lincoln, for do. 4
To Phebe Whittemore, of South Boston, for do. 3
To Mary Brown, of Tewksbury, for an imitation leghorn bonnet, 5
To Lydia and Hannah Marshall, of Tewksbury, for do. 5

These specimens were in neither case fine; but every example of this manufacture is deserving of reward, because it is of recent origin here. The material is a native grass; the fabric is more durable than that of straw, and may be expected soon to rival the best specimens of a very expensive imported article.

To Ebenezer Blake, of Wrentham, for straw sonnets, [of a finer quality than any exhibited at either of the former shows,] 5
To Benjamin Wheeler & Co. of Framingham, for specimens of straw bonnets, very beautiful, 4
To Ann Dalrymple, for a fine straw bonnet, 3
To Mr Cephas Leach, of Easton, for straw bonnets, 3

Mr. Leach would have received a larger gratuity had his specimens been presented on the day appointed for the examination.*

(*The two bonnets presented by Mr. Leach were sold for 30 dollars.*)

To Misses Sarah Polly and Elizabeth Lewis, for a variety of fancy articles manufactured from the down of the turkey,—to each 2
To Miss Odiorne, of Boston, for a gown made from cotton and the ravellings of an old silk gown, 4
To Jane Swan, of Methuen, for fine linen thread, 3
To Hannah Sparhawk, for worsted hose, 2
To Mrs. Hawkes, of Lancaster, for do. 2
To Mary Ann H. and Margaret P. K. Rider, for needle work, each 2
To Mr. John Johnson, of Marblehead, for a caplin sein and a herring net, manufactured from cotton, 10

Very fine specimens of water proof hats were exhibited by the Watertown Hat Manufacturing Company. A gratuity of 20 dollars was tendered this company last year, and the trustees deemed it worthy the same this year.

A gratuity of 10 dollars was also given to Col. Johnson Mason, of Medfield, for a specimen of *duck* made with a machine, the invention of Dr. Jesse Fox, of Saugus, and which has received some improvements by Mr. Mason. The sum given to Mr. Mason bears no proportion to a just estimate of the importance of the manufacture, or to the merit of the specimen. The thread is very even and no defect could be detected in the fabric, although critically examined by several navigators. It was thought by these gentlemen to bear a comparison with the best quality of duck of foreign manufacture.

The broadcloths exhibited the present year were not of the class of extra fine. They were the best of that desciption of cloths which can be afforded in our market cheaper than the imported. The cloths of domestic manufacture worth from 2 dollars and 50 cents to 6 dollars the yard, have taken the place of the imported cloths of the same kind, and have put a stop, almost wholly to the importation; which has been progressively diminished for some years. Those of the committee more particularly conversant with the subject, and whose experience may justify the expression of an opinion, entertain no doubt that the manufacture of *middling* and *fine* cloth may be considered not less firmly established among us than that of cottons, and that under equal advantages of capital and good management, it will not be less profitable. It is creditable to our Woollen Manufacturers, that the *finishing* is now in no degree inferior to that of the English. The fixing of the blue dye, one of the greatest difficulties in the art, is now well understood. The blue is made as permanent as any other colour. There is the same variety in the shades as in the English cloths, and there is no want of brilliancy.

The progress of household manufactures in all their endless variety, is less apparent than that of the fabrics made by incorporated companies, because the former are carried on in retirement—are brought into the market in small parcels, without pretension. Their origin is unknown to the public, and they are often admired and purchased (particularly fancy articles) as the products of the ingenuity and taste of foreign countries. So far as respects articles of the first necessity, the domestic manufacture is growing so rapid, as every year to diminish the importation of many kinds, and to stop altogether the importation of a *few*. Excessive bounties from government for the purpose of encouraging domestic manufactures must it is obvious, have a contrary tendency—since by increasing the profits of a business already lucrative, which would be the effect of this policy, too much capital would be diverted into every successful branch of manufacture, thus artificially raised into public notice, and ruin would be brought upon those very establishments, which are now enjoying an amount of profits, certainly well earned, but sufficiently ample for the desires of reasonable men, and certainly so for the public.

FIFTH REPORT.

The Committee upon the Ploughing Match, consisting of E. Hersey Derby, Chairman, Isaac Davenport, Silas Gates, and Paul Upton Esq'rs, ask leave to

REPORT:

That a piece of green sward land was divided into lots of a quarter of an acre each, that there were several competitors, viz:—Silas Dudley, one pair of cattle, himself both ploughman and driver—time employed, 43 minutes. Lewis Lilly one pair of cattle himself ploughman and driver—53 1-2 minutes. Joseph Curtis, two pair of cattle, with Nelson Marvel ploughman, and —— Moulton driver—55 minutes. Samuel Ward, one pair of cattle, Clark Jenny ploughman, and Elias Sawyer driver—57 minutes. Aaron D. Williams, two pair of cattle, David Morrison ploughman, and Abijah Seaver driver—64 minutes. Jonas L. Sibley, one pair of cattle, Samuel Sibley ploughman, and Jerry L. Batchellor driver—44 1-2 minutes. And Darius Putnam, one pair of cattle, himself ploughman and driver—39 minutes. Places being assigned by lot. That the work in general was very excellent, and that they have found great difficulty in awarding the premiums. They consider the ploughing of Messrs. Curtis and Williams as rather the best; but being bound by their rules and regulations to consider not only the excellence of the work, but the economy of labor as well as time employed, and considering that both Messrs. Curtis and Williams, each had two yoke of oxen and a driver, and that Mr. Dudley had only one yoke of oxen and no driver; and also considering the excellence of his cattle, and his peculiar skill of managing them, together with the goodness of his labor, they have been induced to award.

To Mr. Silas Dudley, of Sutton, as owner of the plough, the first premium, 20 dollars—as ploughman, 10—as driver, 5,
To Mr. Curtis, of Roxbury, as owner of the plough, the second premium, 12 dollars—to Nelson Marvel, as ploughman, 6—to —— Moulton, as driver 3.
To Mr. Aaron D. Williams, as owner of the plough, the third premium, 8 dollars—to David Morrison, as ploughman, 4—to Abijah Seaver, as driver, 2.

They had great pleasure in observing that all the teams were very fine, and under excellent management.

E. HERSEY DERBY, *Chairman.*
Brighton, Oct. 11, 1821.

SIXTH REPORT.

The committee on working oxen, consisting of Messrs. John Wells, Samuel G. Derby, and Elijah Perry,

REPORT:

That they have been much gratified to find that the encouragement given by the Society has had so beneficial an effect.

The show of working cattle this year was certainly superior to any that have preceded it. Eleven yoke of working cattle were entered to contest for the premiums, and, if the advantages of competition and excitement needed illustration it would receive additional force from this part of the exhibition.

The cattle were in general well made and well matched, of great power and docility, and their training superior to what has been before presented to the view of the Society.

After an impartial examination of the working oxen, and such test of their power and training as could be had, the committee award as follows:

	Dollars.
To Darius Putnam, of Sutton, 1st premium,	40
*To Silas Dudley, of Sutton, 2d do.	30
To David Smith, Jr. of Waltham, 3d do.	20
To John Atkins, of Natick, half the 4th do.	7 50
To J. L. Sibley, of Sutton, the other half 4th do.	7 50
To Jonathan Davis, of Oxford, the 5th do.	10

The fourth premium was divided from the general circumstances of equality in the minds of the committee. The 5th premium was richly merited by Mr. Davis, for his Steers only three years old, which discovered no want of power in the usual movements of a load and wagon weighing nearly fifty hundred.

The committee on working oxen have a full conviction of the motives which govern the Trustees of the Agricultural Society, in the premiums which are offered for the several grades of working oxen.

The utility of the ox-team, its adaption to the nature and condition of our soil, and its cheapness of support, said to be less than half that of a horse team, would induce a belief that it must be in use in New-England altogether. There are however, other and very important considerations. A judicious farmer may make his team every year of increased value by their growth and training; and in case of most of the accidents that can befal them, the carcase is of nearly full value It is not so with the horse-team. And when it is considered that, from the use and multiplication of this animal, one of the greatest staple articles of our country is enlarged, the motive becomes imperative, and the influence of the Society involves the interest of the state.

It may be said that these facts are known to our intelligent farmers; but it is a source of regret that a great increase of horses in double teams, has taken place, which must lessen the means of support to our increasing population and thus become a public evil.

But your committee consider that the principal, if not the only objection to the ox-team, its want of speed, may be mostly corrected in the training, and they are happy to see in the cattle exhibited this year much to encourage the expectation. The motives for the use of ox power are so persuasive and well founded, embracing so deeply both individual and public interests, that your committee cannot but trust they will find a due estimation and support in the discernment, vigilance and patriotism of the farmers of New-England.

Per order of the committee,
JOHN WELLS, *Chairman.*

* Not paid because the same cattle had received a premium on a former occasion.

ON PLANTING TREES.

As this is about the season of the year for transplanting young trees, allow me to ask the attention of your readers to the subject. Is there any ornament of which our public places are susceptible; any thing, which can be placed on the road-side, or about the edges of a square or common, or before the front of a church, more beautiful than a fine row of trees?—I imagine no one has had occasion to pass by Dr. Porter's church, on the way to Boston, who has not, in admiring the lawn before it, regretted that fifty years ago, this spot had not been protected by a fence sufficient to exclude animals, and planted with a row of trees, which would, by this time, have attained a fine growth.—The sentiments expressed in a number of the North American Review, of the last year, are so appropriate to the topic, that I beg leave to quote them. "We confess, we should rejoice to see some measures taken to enlarge the limits of our Eastern Metropolis, and to turn that abomination of desolation, which unites it with the continent, and is given over to salt herbs and the executioner, into a wholesome lawn or public walks or gardens. An expense, which the town would not feel, would be amply sufficient to exclude the tide, and admit of the space on either side, in rear of the street being converted into paralle shaded approaches to the town, scarcely inferior in beauty to the *champs elyes* of Paris.—There are not many ways, by which a generation can connect itself with posterity, by more grateful associations, than by these public works. A few acres of land left in Common, and a few score elm-trees planted, in the early settlement of Boston, have given our town its greatest ornament—furnished it with the scene of its public festivities—with a place for convenient and wholesome exercise—and essentially increased the solid rational comfort of every class of the citizens, particularly of the poorer class.—What has been done by the present generation, still farther to adorn this beautiful spot, will give them a proportionate place in the gratitude of posterity." We hope that the liberal-minded individuals, who have, with such spirit, and such credit to themselves, thus far nobly carried through the great work of connecting the town and country, by another avenue, will not neglect, in those portions of the branches of this road where the adjoining soil admits it, to provide for this cheap and enduring ornament.—It has been often stated, that the Common at Cambridge was, till the Revolutionary war, shaded with a fine growth of Elms; of which, three or four only now remain, the rest having been cut down for fuel, by our troops. It is said much has been done, in the way of replacing them, by trees planted about the Colleges; and thereby securing to Harvard, what, according to travellers, forms one of the greatest beauties of the English University, their fine groves and avenues. It may seem a little too sentimental, but there is nevertheless good authority for giving the topic an elevated cast.—That elder laird of Dumbiedikes (as alluded to in the context of the quotation just made) had an obscure sense of a benefit conferred on posterity, when he said on his death bed, "Jock, when ye hae naething else to do, ye may be aye sticking in a tree, "*it will be growing, Jock when ye're sleeping.*"—It is unfortunate that the additional remark of the personage in the novel is so applicable to most, whom it concerns: "My father tauld me sae forty years ago, but I ne'er fand time to mind him."—It is beautifully stated by Cicero, in his treatise on old age, speaking in the person of Cato, that he had several aged neighbours in the country, who did not relax from their pursuits, on account on their years, "but continued their labors even when they knew they shall themselves reap no benefit from them": and then quoting a fine line from Statius, which may be rendered,

And plant, that others may enjoy the fruit,

he adds, "let the husbandman who plants, however aged, when challenged for whom he doth it, reply 'For the immortal Gods, who not only will that I should receive from my ancestors, but should transmit to my children."—*Repertory.*

RUSTICUS.

TRACTS.

☞ The piece called "*Objections to Unitarian Christianity considered,*" which we have published in the Nos. 5, 6, and 7, of the Christian Register, is now printed in a pamphlet form, for distribution as a tract. It makes a tract of 18 pages. Those persons who feel interested in the diffusion, of what we deem correct views of Christianity, are informed that copies of this tract, (a few hundred only remaining) may be obtained at the office of the Christian Register, at the rate of one dollar a hundred.

Clergyman's Almanack, for 1822.

JUST PUBLISHED by MUNROE & FRANCIS, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ,* 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New-England States.* *Oct.* 19.

A YOUNG MAN of liberal education, acquainted with the theory of Book-keeping, and who can give satisfactory reference as it regards character, wishes a situation as Clerk in some respectable counting house. He expects no other compensation for the present, than the knowledge he may acquire. Inquire at this Office.

Oct. 19.

Removal.

LEWIS TAPPAN has removed from No. 34, Broad-Street, to the Chambers of No. 4, Kilby-Street, over the Store of Mr. Isaac C. Kendall.

Oct. 5.

WANTED, as an Apprentice to the printing business, an active and intelligent boy.—Inquire at this Office.

N. B. One whose parents reside in town would be preferred. Oct. 19.

THE Unitarian Miscellany and Christian Monitor, No. 9—for Sept 1821, is just received by *Cummings & Hilliard,* No 1, Cornhill.

Also, just received a new and cheap edition of Conversations on Natural Philosophy, by the author of conversations on Chemistry, &c. &c.

Oct. 12.

OLIVER EVERETT, No. 6, Court Street, has just received the Unitarian Miscellany and Christian Monitor, No. 9.—for Sept. 1821.

Also just received the Fourth and Fifth Letters to the Rev. *Samuel Miller,* D. D. on his charges against Unitarianism.

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JOHN COTTON, JR. Printer.

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